Laurene Vaughan (2004:58-59) is looking to explore links between the idea of the forest and the creative process.

1. How do we know that Harrison (1992) is important for Vaughan’s work?
2. Vaughan uses the first person ‘I’ and ‘my’. Why? (See text in red.)
3. The choice of verb tense adds significantly to your voice of authority. Can you explain the verb tense choices made by Vaughan?

<table>
<thead>
<tr>
<th>verb tense</th>
<th>sentence</th>
<th>explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>explores</td>
<td>added to</td>
<td>...the forest is a site for ...change</td>
</tr>
<tr>
<td>there were forests:</td>
<td>Just as the forest is</td>
<td>I was interested</td>
</tr>
</tbody>
</table>

Harrison (1992) explores the nature of the forest in depth and speculates on its cultural significance: ‘From the family tree to the tree of knowledge, from the tree of life to the tree of memory, forests have provided an indispensable resource of symbolization in the cultural evolution of humankind’ (p.8). This perspective of the forest as a space of historical cultural and social change added to my decision to explore the relationship between the labyrinth and the forest. In this context the forest is a site of creative potential, growth and change. Before the order of the modern Western world there were forests; these were self-supporting environments. As civilised and reasoned society evolved, the forests were cleared, society was ‘enlightened’ (Carter 1996) and lived in the cities of its own creation and the forests were the refuge and eventually the home of the outcasts, the mad and the unknown (Harrison 1992). According to Descartes, anywhere was better than being in the ‘middle of the forest,’ so great is its darkness and potential for cultural demise. Just as the forest is a collection of trees, and, as a resource, represents the potential for change, it also represents the darker and emotional aspects of our beings. These characteristics of the forest resemble the language used to describe creativity and the creative process (for example illogical, emotional, the unexpected, juxtaposition of ideas and elements). I was interested by their comparisons and wondered how it might be possible to explore them.
Authority: Linking Project to Concept

Answer key

Harrison (1992) is important for Vaughan’s work: first, the name is the subject of the sentence; further, Vaughan quotes Harrison directly. This shows that he is significant in conceptualising her work [see highlight in grey].

1. Vaughan uses the first person ‘I’ and ‘my’ to show that her project will use personal reflection about the creative process [see text in red].

2. The choice of verb tense adds significantly to your voice of authority [see words in bold].
   a) …explores…: Harrison is in the present because Vaughan believes his idea holds true for the past and the present.
   b) …added to…: Vaughan made use of Harrison’s idea in the past.
   c) …the forest is a site for …change: Vaughan suggests this is a timeless condition. there were forests: this section is historical (past tense), marked by the preposition before
   d) Just as the forest is…: as a proposition, the forest’s potential is always active (present)
   e) I was interested…: Vaughan takes us back to the past when she first thought about these ideas, and when she started to conceive of the project.

Harrison (1992) explores the nature of the forest in depth and speculates on its cultural significance: ‘From the family tree to the tree of knowledge, from the tree of life to the tree of memory, forests have provided an indispensable resource of symbolization in the cultural evolution of humankind’ (p.8). This perspective of the forest as a space of historical cultural and social change [b.] added to my decision to explore the relationship between the labyrinth and the forest. In this context the forest is a site of creative potential, growth and change. Before the order of the modern Western world there were forests; these were self-supporting environments. As civilised and reasoned society evolved, the forests were cleared, society was ‘enlightened’ (Carter 1996) and lived in the cities of its own creation and the forests were the refuge and eventually the home of the outcasts, the mad and the unknown (Harrison 1992). According to Descartes, anywhere was better than being in the ‘middle of the forest’ (cited in Harrison, 1992, p.110) so great is its darkness and potential for cultural demise. Just as the forest is a collection of trees, and, as a resource, represents the potential for change, it also represents the darker and emotional aspects of our beings. These characteristics of the forest resemble the language used to describe creativity and the creative process (for example illogical, emotional, the unexpected, juxtaposition of ideas and elements). I was interested by their comparisons and I wondered how it might be possible to explore them.